THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I COR. 3: 13.

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FIRST FRUITS AT ATHENS.

BY PRESIDENT J. WILFORD BOOTH OF THE TURKISH MISSION.

A WEEK or two ago I sent an account of our visit to Mars Hill on October 6th, and the dedicatory prayer offered there for the opening of the Gospel work in Greece.

The next Sunday evening we attended a young men's Christian society at No. 3 Leka Street, second floor. It was a nice little room specially fitted up for these occasions. The Greek flag hung behind the speaker's chair, and over its folds of blue and white was the motto, "Arki Sophias Phobos Kurios," in Greek characters. (The fear of the Lord is the beginning of wisdom.) The members of this society are supposed to be the "broad-minded" men of Athens—men who have thrown off the shackles of "orthodox intolerance" and pose as true Christians, as well as claiming some degree of philosophic attainments.

After prayer, and the reading of Acts ii: 30-47 by the secretary, it was announced that I would speak. (A friend had notified them that an American missionary was present, and suggested that he be invited to take the floor.) A number of them knew English, but for the benefit of those who did not, the President interpreted into Greek. I spoke from the text just read, and pointed out the harmony between that and several other passages of Scripture, and closed by telling them that I belonged to a Church which teaches and practices all that Christ and His Apostles did; that we have now living

Apostles and Prophets; and that all the gifts and blessings are found among us to-day just as they were when Peter preached that notable sermon on the day of Pentecost. Many did not know that I was a "Mormon" till I closed my remarks. There was a Protestant preacher present, who immediately arose, and trembling, either with age or anger, addressed me personally in English. His name is Mr. Kalapathakos. He said he had heard that an American missionary would speak to-night, and he had come expecting to hear something that would "stir us up," something that would "move us." But, said he, "you have only told us things of a controversial nature."

"I have just told you that the things are true which you have had read in your meeting," I replied.

After a long and squirming speech, he sat down saying, "I am disappointed."

A lengthy discussion followed, and it was at last decided that the rules of the society had been violated by bringing in a question of a sectarian nature. "Then," said I, "you must blame Peter for it. *He* said it, you had it read, and I have only told you that it is true." They exonerated me because they had not informed me beforehand of the nature of their rules.

In an apology I told them I did not wish to create disunion among them. My religion was for oneness, not discord. "I rather wish," said I, "that you all would unite and believe what I have said." That was a little too cutting for them, and they objected to having it translated into Greek.

More discussion followed, and then the meeting closed with a prayer. There was more argument, and at last the president said, "Will you speak to us next Sunday night on a general topic, such as "Love," or "——" (hot discussion). "We will write you if we decide." (Exit).

I think that was the first public sermon ever delivered in Greece by one of our Elders in this dispensation. Elder F. F. Hintze, A. S. Larson, and others have visited here and have done some private work, and the fruit is seen to-day; but so far as I can learn, no public meeting has been held before.

No letter came during the week, so I concluded they had decided against the president and did not wish to hear anything on "Love."

The following Sunday evening, October 15th, I took a walk with four other men to talk on the Gospel. After an hour or so, on our return, we called in to listen to the "broad-minded-religo-philosophers" again. A new president was in the chair. He read from Daniel v: 17-31, and commented on the same for half an hour. At the close, a young man arose and talked about five minutes and then suggested that "Kerios" (Mr.) Booth be asked to explain to them his ideas on the words "*Mene, Mene, Tekel Upharsin.*"

Mr. President argued the point with the young man. Then Rev. Kalapathakos sought to establish an iron rule for the occasion; whereupon the chairman announced to me in English the following: "Dr. Kalapathakos says you may speak if you will not talk about your religion." Just then another spoke in authoritative tones: "But he must promise first that he will not mention 'Mormonism.'"

At this point I arose and said: "Mr. Chairman, I beg your pardon. I did not come here to speak to-night. I came only to listen. I never saw such a row in my life over a little thing. I do not want to speak."

This seemed to bring chagrin to the triumverate of the class—the three

dictators—and to make an excuse for their foolish conduct, they turned their wrath upon Constantine, the man who had suggested my name.

There was a heated debate, and the time was thus wasted till the close of the meeting. After the prayer of dismissal, I asked them to let me speak just a moment (I wanted to extend an invitation to any of the members if they ever came into a "Mormon" community to let their wish be made known, and they would be granted the opportunity to speak to our young people) but they forbade me to speak in the building. There was some more animated discussion, and then the lights were extinguished by another of these Athenian sages; and so we retired.

That night after meeting nearly half the audience came along to talk and sympathize with our side of the question, and we had a fine long chat on the Gospel with some of the more gentlemanly members of the society.

During the next week Sister Booth and I enjoyed several outings in and around the city, and held many conversations with new and increasing friends. We visited the new Stadion, where we spent an hour viewing and admiring that beautiful theatre of marble stairs and circular seats, where 60,000 people can look down into the great arena for games, sports, and races. We stood in wondering amazement among the gigantic pillars of the Parthenon, and from the heights of the Acropolis we gazed in all directions upon a scene most charming; and especially as we looked northward over the present city, like a pile of pearls in the sunlight, we felt to join with Aristophanes in his poetic praise:

"O thou, our Athens—violet-wreathed, brilliant, most enviable city!"

Some of the gardens, the Thesion, the Pnyx, and the cave in the cold rock, said to be the "Prison of Socrates," with many others, were all points of interest—but I must not tire you with side issues.

I had written for Elder Markow to come from Constantinople, as we were expecting something in which his presence would be very agreeable.

Perhaps I can do no better now than to give a page or two of my private journal.

Sunday, October 22nd, 1905.—I took the electric car with Rigas and went to Piræus, (Athens' sea port) to meet Elder Markow, but he did not come. We called to see a lady who has heard some of the Gospel and is a little interested. On our return, and after dinner, we again set out—this time on the steam tramway—for Old Phaleron. There were seven of us in all, but we rode in different parties "for a wise purpose." We were not on a Sunday excursion for pleasure, yet it was one of the most pleasant times of my life—it was a day of rejoicing.

We walked up from Plateia Kaningos along Academy Street a short distance, then on to University Street, and up past the Library, the University, and the Academy of Science. While we waited for the car a few minutes we returned to the Academy to view that building.

Behind a beautiful garden of flowers there rises up a flight of wide marble steps leading on to the level of the main building—a low, but handsome structure in fine classic Grecian style, fronted with Ionic colonnades and sculptured pediments consisting of pentelio marble from base to crown.

On either side of the steps is a statue—one of Socrates, the other of Plato, seated in large arm chairs. These "human beings in marble" shine out against the clear blue sky with a splendid whiteness that fairly dazzles the beholder's eye. Two lofty columns shoot up with stately pride, surmounted with the magnificent statues of Athena and Apollo. All these were more than one could study in so short a time, and the roar of the train called us from that entrancing sight. Soon we were gliding past the Royal Palace, and the moving panorama brought in sight, in their turn, the Zappeion, the Stadion in the distance, the statue of Lord Byron—a new and splendid work—the ruins of the temple of the Olympian Zeus, and on the right as we passed out of the city, we came into a view of the grand old Acropolis, then the monument of Philopappos, with the Areopagus, or Mars Hill between them, and less attractive, save for sacred history, than all these mentioned sights besides. So out we went and down the slopes of Attica toward the sea. At Old Phaleron we quit the cars and walked along the coast about two miles to a large house standing in a vineyard, beyond which a row of reeds run along between the cultivated lands and the sea-washed sandy shores.

We selected a point near the house where the high bank ceases, and where in a corner are two indentations forming a secluded nook. Between the banks of the smaller nook we stood at the limit of the gentle waves, and after a few words of advice to the little assembly, we offered a prayer and dedicated the place and the surrounding water to the Lord. Then came a moment of pleasure and joy. It was nearly four o'clock in the afternoon of this day when the first baptismal service of the Church (so far as I know) was held in the land of Greece in this dispensation—the place, the day, and the hour when five souls were baptized into the true fold of Christ. They are the first fruits of Athens.

A few curious spectators peered at us from the wayside, and one especially came and looked eagerly from the cliff to the west, but withdrew when the second one was baptized. The following is the order in which these first five converts of Athens received the ordinance of being "born of the water and the Spirit."

Rigas Pofantis, aged 55; Andromacha H. Malaveta, aged 52; Constantine Theodoseon, aged 36; George Zdralis, aged 41; John Lazos, aged 36.

The second one is a sister, and she, with most of the others, has been a convert to the Gospel for a number of years. All have done much in defense of the truth while waiting for some one to come and baptize them.

When we had completed the work, we returned to Athens, arriving at dark. At 7:30 that evening we held a meeting in the little low room occupied by Brother Rigas on the south side of Platia Kaningos (between two smithies), and after singing, "We Thank Thee, O God, for a Prophet," a prayer was offered. We sang again, "Nearer My God to Thee," and then I confirmed them all members of the Church of Jesus Christ of Latter-day Saints. . . . The sacrament was administered, and each one present spoke for a short time under the influence of the good Spirit. The closing remarks were made and a testimony borne by Sister Booth. An hour's chat with the new Saints and a friend who has just entered, closed this happy day's work.

We truly rejoice in the work of the latter days, and especially do we thank

the Lord for the privilege of seeing His Gospel principles planted in this land. The spirit of light is working among the people, and the way is opening up for a great work among the Greeks. The new Saints here tell us of others who are converted to the Gospel up in Macedonia and Thessalia, as two of them are from those districts. We send greetings to all the readers of the STAR. We expect to sail for Alexandria November 2nd, and visit Jerusalem on our return to Aleppo, Turkey.

SOME CAUSES OF THE MULTIPLICITY OF SECTS.

[For the following extracts and comments on the same we are indebted to Brother C. H. E. Dunn, of Chatham, Kent.—ED.]

THE author of "The Denominational Reason Why," in his preface makes quotation from the Rev. W. Fuller's "Essay on Truth," in answer to his self-asked question: How are we to account for the diversity of opinion in the Christian world? He says:

"It certainly is not owing to anything in Christianity itself. This will be found, on the strictest enquiry, to be one consistent whole; and all its precepts tend to unity of judgment as well as of affection. To this end were all the epistles addressed to the primitive churches. In some, the writers labor to establish them in the truth; in others, to reclaim them from error; in all, to promote a holy unanimity in principle and practice.

"Yet, if we look to fact, we find that the churches, even in the purest ages, were never free from error. It was beyond the power of the Apostles, inspired as they were, effectually to guard them against it. Of this the Epistles to the Corinthians, the Galatians, the Hebrews, are standing proofs; and in after ages things were much worse. Those principles, which at first were but the bud, or at most the blade, now became the full ear, and produced a rich harvest of corruption and apostasy. The history of Christianity, from that day to this, is the history of one continual struggle between truth and error—the mind of Christ, and the reasonings of the flesh. Nor was this state of things unknown to the Apostles. They saw the 'mystery of iniquity' begin to work in their times; and by the spirit of inspiration, foretold its progress: 'In latter times (said they) some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons. In the last days perilous times shall come, in which men shall be lovers of their own selves, ever learning, and never able to come to a knowledge of the truth.' And that as there were false prophets among the Jewish people, so there should be false teachers among Christians who would bring in damnable heresies, even denying the Lord that bought them.

"What shall we say then? Shall we attribute the multifarious and discordant doctrines of past and present times to diversity of habits, education, and connections—to the various tastes and talents found amongst men—or to the frailty and imbecility of the human mind? These things may be allowed to have their influence; but it is not to them principally that the Scriptures attribute the corruption of Christian doctrine and worship.

"There is an important difference between diversity and contrariety. The former belongs to man as man, the latter does not. One man comprehends

more of truth, another less; this has a talent for discovering one part of truth, and that another; but in all this there is nothing discordant, any more than in a diversity of features, or in the variegated face of the earth, which abounds in divers kinds of flowers, every one of which contributes to the beauty of the whole. It is not so with respect to truth and error, which are diametrically opposite. True doctrines are the plants, false doctrines the weeds of the church. They cannot both flourish in the same mind. The one must be rooted up, or the other will be overrun and rendered unproductive.

"The causes which the Scriptures assign for the corruption of Christian doctrine are principally, if not entirely, of a moral nature. They represent evangelical truth as a holy doctrine, and as that which cannot be understood by an unholy mind. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' They are 'hid from the wise and prudent, and revealed unto babes;' and thus 'it seemeth good in His sight,' whose mind it is to abase the pride of man.

"If the Gospel had been the wisdom of this world, the spirit of the world would have been sufficient to understand it, and there would be no more errors concerning it than what arise from the imbecility of the human mind upon all other subjects. But it is not so; it is the wisdom that is from above, and therefore requires a state of mind suited to it; or as the Apostle expresses it, 'that we receive not the spirit of the world, but the Spirit which is of God, that we may know the things which are freely given to us of God.' Now this being the case, so far as we attempt to judge, preach, or write the Gospel under the influence of mere worldly wisdom, or in any other state than its own spirit, we are morally certain, in some way or other, to pervert it."

The writer of the above remarks has very truly indicated the great cause of difference that has ever widely separated the inspired Church of God from the uninspired churches of men.

It is indeed the spirit of inspiration that the Latter-day Saints have received that accounts for their internal love, joy, peace, and unity of mind and action; for their wisdom and true Gospel knowledge; and for their external misunderstanding, opposition, and persecution by the so-called Christian churches of the world.

THE NORWICH CONFERENCE.

The Norwich semi-annual conference was held on November 5th, 1905, in Gordon Hall, Duke Street, Norwich. There were in attendance President Heber J. Grant of the European mission, Elder Edwin F. Tout of London, President Henry A. Grover and eleven traveling Elders of the Norwich conference.

In the morning session the general and local authorities were presented and unanimously sustained. The statistical report of the last six months showed a total membership of 290 souls; tracts distributed from door to door, 68,723; books, 4,877; strangers' houses visited with first tract, 13,305; by first invitation, 760; by re-invitation, 2,017; Gospel conversations held, 8,243;

meetings held, indoor, 887; outdoor, 219; baptisms, 32; children blessed, 11; emigrated, 11; deaths, 1.

President Grover in an opening address welcomed Saints and friends to the conference. Elders George F. Webb, John S. Boyer, Jr., and Martin T. Bushman felt to rejoice in the work of the Lord and bore faithful testimonies to the same.

President Grant then said, among other things, that the possession of a testimony was not enough, but that it was required of us to live up to that testimony. He showed by apt illustrations the onesidedness of living only one phase of our religion; that doing is what counts, and that those who leave the Church are the ones who are neglectful of their duties.

In the afternoon meeting Elders Horace W. Vincent, J. Delbert Bushnell, Thomas W. West, and James P. Cameron spoke briefly on the first principles of the Gospel.

President Grant referred to the testimony presented to the world by the example of "Mormon" Elders. He also examined into and refuted many of the false charges against the Latter-day Saints.

Two fine solos were sung by Sister E. E. Woods, and Elder Edwin F. Tout.

Elders Charles M. Bell, Jr, Ira J. Boyce, Robert Pike, Hugh B. Brown, and Edwin F. Tout spoke at the evening service.

President Grant spoke on the sacrifice and forbearance exhibited by the Latter-day Saints, and concluded with a powerful testimony of the truth of "Mormonism."

Again in this service we were favored with two solos by Elder Tout.

President Grover expressed his gratitude for the blessings of the Lord and left with those present his testimony of the truth.

Monday morning President Grant met with the Elders in Priesthood meeting, in which he gave good counsel to those present.

On Monday evening, Elders, Saints, and friends enjoyed themselves in a social gathering.

GEORGE F. WEBB, Clerk of Conference.

LOVE is good logic in any language.

All our yesterdays were once to-morrows.

The mark of a royal man is that he rules himself.

Malice is a terrible deadly gun—at the breech end.

The man with time to burn never gave the world any light.

Faith is not a fence about a man; it is a force within him.

Many big sins have a way of getting in with mighty small keys.

Our worst enemies are the friends who have failed to find us profitable.

Withholding affection is one of the most wasteful economies in life.

The Lord is not a refuge for the man who is looking for a soft place to rest.

It's the man who hammers the church down who complains most that she does not rise.

There are better ways of showing your sand than throwing grit in the other man's eyes.

People who are carried away on a wave of enthusiasm usually have to walk back dry-shod.—*Chicago Record-Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 9, 1905.

EDITORIAL.

THE OUTLOOK.

"Zion prospers, all is well," notwithstanding the enemy of righteousness is putting forth mighty efforts to overthrow the work of God. The Saints in the British mission may not feel to any great extent the pressure that is being brought to bear upon the Church, because the present efforts are directed against the Saints in their gathered condition, and especially against the servants of the Lord who are clothed upon with the holy Priesthood and stand at the head of the great latter-day work. However, the British Saints will be pleased to know that the Lord is watching over His work, and that the Church is stronger to-day than it has ever been since its organization. Other dispensations of the Gospel have not been permanent, but the dispensation of the fulness of times, in which we are workers and partakers, is never to be suspended, weakened, or destroyed. The Church of Jesus Christ is set up in the earth for the last time, never to fall, or to be given to another people. It is a happy assurance to know that our work in helping to establish the truth is of a permanent nature, and will help to bring about conditions which are preparatory to the coming of Jesus the Lord to reign on the earth.

The signs of the times are full of encouragement to the Latter-day Saints, as readers of the Star have ample evidence from week to week. The recent general conference of the Church at Salt Lake City was one of the most spiritual ever held, and the Lord magnified His servant, the Prophet, in the eyes of all Israel. President Smith's magnificant reply to his and the Church's enemies has not only stamped him as one of the great men of modern times, but it has shown to all the world the Godliness of the Priesthood which His servants bear.

The authorities of the Church state that the call for missionaries by mission presidents is so great that the demand cannot be supplied. New fields are being opened, and many are enquiring for the truth as taught by the Latter-day Saints. In this issue of the Star we have glorious news from Greece. The Gospel light has penetrated into that distant part of the world, and in the ancient city of Athens, a servant of God clothed with the same authority that Paul had, and preaching the same doctrine that he preached, has followed in Paul's footsteps and has brought into the Church the "First-fruits of Athens."

The news from Nauvoo also brings a thrill of joy to the Saints, and the prospects are bright that in the near future the waste places of Zion will be redeemed by the Saints.

The work here in the British Isles is in a flourishing condition. The fall conferences held by President Grant throughout the mission have been marked by large attendances, attentive listeners, and much inspired instruction. Reports bring the glad news that many are receiving the Gospel and accepting its saving ordinances. The Elders are filled with zeal for the work and a love for souls that drive them to do their utmost to bring the Gospel to those who know it not. Thus, the world over, the work is slowly, silently, but irresistibly growing, souls are being saved, hearts are being made glad, and joy is being shed abroad in the lives of the honest and the true. God is speeding the right. Let us praise Him for it with our songs, in our prayers, and by our daily works of righteousness.

HELP THE WORK ALONG.

In last week's issue of the STAR we presented to our readers some inducements for them to help increase the circulation of our little magazine. From time to time we receive many expressions of appreciation from Saints and friends of the value of the STAR to them, and now there is an opportunity for them to show that appreciation in a substantial manner. There is a keen pleasure in passing a good thing on to others. If the STAR is a good thing—and we believe it is—it ought to circulate widely among the people of Great Britain. We hope our brethren, sisters, and friends, will enter into the spirit of this work so that the subscription may be greatly increased for the next year. Fifty-one bound volumes of the STAR will be distributed as premiums, and many ought to be able to secure their own subscription free for the next year.

No efforts will be spared in making the STAR what it has been for sixty-five years—a source of enlightenment, inspiration, and pleasure. The illustrations which have been very much appreciated during the present volume, will be continued in the next. There will be given portraits of leading men, both those who have been associated with the work of God in the past, and those who are actively engaged in it to-day. From time to time illustrations of historic places will also be given. We have been promised many readable articles for volume sixty-eight, among them a detailed account of some very interesting experiences of one who went to Utah to convert the "Mormons," but was himself converted to the Gospel, and afterwards became a missionary of the Church of Jesus Christ of Latter-day Saints.

The STAR places its British readers in touch with the greatest civilizing and evangelistic movement of modern times—that of the dispensation of the fulness of times. Every Latter-day Saint should be a partaker of the spirit of this movement, and, next to coming in contact with the Elders and the Priesthood, this is most readily done by reading the literature of the Church, not forgetting or neglecting that which is issued periodically. Saints and friends, help the good work along!

N. A.

In a letter received by President Grant from the First Presidency, the following words of encouragement are given:

"We are much pleased with the good news that your letters bring with regard to the spread of the work of the Lord, and the increase of baptisms in England, Belgium, and elsewhere; the reports of the brethren who preside over the various missions on this continent show like encouraging conditions. From every field we have appeals for more missionaries. In fact, that item was one of the prominent ones brought before the brethren at our late conference, especially at the Priesthood meeting.

"Our General conference was one of the best attended and most profitable that we have ever held. There was a delightful feeling prevailing throughout all of its sessions, and a living spirit of union and cordiality was shown through all its proceedings."

Change in Conference Dates.—The date of the Scottish conference has been changed to November 26, and that of the Liverpool conference to December 3, 1905.

Releases.—Elder Frank W. Brazier of the Birmingham conference, and Elder James J. Squires of the Manchester conference, were honorably released and returned home per s.s. *Arabic*, November 3, 1905.

Departures.—The following missionaries sailed from Liverpool for Boston per s.s. *Arabic*, November 3, 1905: From Sweden—Ezra A. Valentine, Carl J. Lundgren. From Scandinavia—Hyrum P. Nokleby, Jens P. Nielsen, Lars P. Jensen, David F. Fredricksen, Mouritz C. Peterson, Soren P. Sorensen, Louis O. Keeler, Herman F. Thorup, Hans J. Yoal, Niels C. Christensen. From Switzerland and Germany—Orrin L. Miller, John P. Horne. From Great Britain—Albert B. Carrigan, Norman E. Shorten, John O. Mellor, Lester H. Bramwell, Robert H. Moyes, Frank W. Brazier, James J. Squires, David S. Evans. Seventy-six Latter-day Saint passengers also sailed on the same boat. Elder Niels C. Christensen was in charge of the company.

FROM THE MISSION FIELD.

More Baptisms.—On the evening of October 31, Elder David H. Candland baptized two converts at the Dudley Public Baths, Blackheath, Birmingham conference.

A baptismal service was held in Carlisle, November 4, at which thirteen were made members of the Church. Elder Joseph A. F. Everett officiated. The special blessings of the Lord have been manifested in behalf of some of these converts, so that obstacles in the way were removed. The Carlisle branch has been recently presented with an harmonium by Brother and Sister Cooke.

President Allen of the Liverpool conference reports ten baptisms at Blackburn, Sunday, November 5, Elders John W. Wing, Jr., and Alonzo Read officiating.

CONFERENCE AT NAUVOO.

THE LATTER-DAY SAINTS HOLD CONFERENCE IN THE CITY FROM WHICH THEY WERE EXPELLED.

SIXTY years ago next February the Latter-day Saints were driven from their homes in the city of Nauvoo, Illinois, U.S.A., by mobocrats and haters of the Saints. At that time the city numbered nearly twenty thousand souls, and was fast becoming a prosperous center of industry and life. Since the departure of the Saints, the town has practically been dead, the present population numbering only fourteen hundred.

The first active missionary work that has been done in the region of Nauvoo since the expulsion of the "Mormons" in 1846, was begun a year ago, and has been continued since that time; but no work has been done in Nauvoo, with the exception of a few open-air meetings held by visiting Elders, which had a good effect.

Recently it was decided to have the Elders and lady missionaries of the Northern and Southern Illinois conference meet in their fall conference in the city of Nauvoo, on September 30th, and October 1st. They procured for their services the large city hall, which stands on the same block, a few feet from where the Nauvoo Temple once stood, and is partly constructed of rock from the Temple. The Elders were instructed to come to Nauvoo on foot through the country districts, and by Friday evening, September 29th, more than forty had arrived. Through the courtesy of the people the Elders were able to secure lodgings in the houses built by the "Mormons." Such houses as Joseph Smith's mansion, Brigham Young's, Heber C. Kimball's, and other houses of historic note were thrown open to the Elders, for the good people seemed glad to see them come back to Nauvoo.

The following account of the proceedings is from the pen of Elder George A. Startup, taken from the *Deseret News*:

"For the first time in sixty years, with nature and the angels as an audience, the glorious songs of Zion were to-day floated on the breeze in this deserted city by a throng of enthusiastic and earnest Latter-day Saints. Upwards of one hundred Elders and visiting Saints assembled here in conference, the first of such meetings to be held here since the driving out of the founders and builders of this once beautiful city, sixty years ago. I said this "deserted city," and this is meant in its literal sense, for that part of the city once occupied by the industrious and leading citizens, has been literally and completely deserted as far as industry is concerned. Many of the old homes stand empty, sheltering only rats and insects.

"In many cases, even where the homes are occupied by strangers, not a nail has been driven, not a stone or brick replaced, not a fence repaired in all the years that have elapsed since that terrible event which blackens the history of American civilization. I have heard others speak of the fate of this historic spot, but it has heretofore been impossible to conceive of its true condition. And even now that I have seen with my own eyes, in view of my knowledge of the intelligence and industry of the American people generally, it seems almost like a dream to be forced to know and realize that here, on a spot of

ground more suited to the building of a great city than perhaps any other point on the Mississippi river, the foundations and beginning of a great center of activity have been allowed to crumble and decay and to be wrapped in the folds of wild vegetation. It is, however, pleasing to note that most of the buildings erected by the toil of those early martyrs have withstood the action of the elements through all these years in a remarkable, almost supernatural manner, considering this damp climate, and to-day stand as material monuments to the true character and industry of their builders. There are some very nice people occupying some of the old "Mormon" homes, and here and there a home built since the Saints left can be seen, but for the most part the houses seemed to be only those which were left behind by the devoted Saints, who knew no treasure except the blessings of God in reward for doing duty and suffering the trials necessary for their development.

"The old homestead of the Prophet Joseph, across the street from the unfinished Nauvoo House, has had no improvement save a renewal of shingles, and is occupied by a family which charges 10 cents to each visitor who desires to look upon the final resting place of the first wife of the Prophet Joseph Smith—the grave of Emma Smith Bidamon, and also those of the first wife and children of Joseph Smith, eldest son of the Prophet, in the rear of the old Smith homestead. High weeds surround the graves; in fact, the whole surroundings in this neighborhood have a desolate aspect. For many blocks the old paving and curb stones on Main Street are still in place, in many places being completely encased in the huge roots of the maple and elm shade trees which, if they could speak, would tell a tale of blended hardship, prosperity, happiness, and diabolical deeds unequalled in the annals of history. Old men, their bodies bent with age, who were lads when that terrible event of the exodus shocked righteous men, still walk the streets of Nauvoo, and can relate much of the events of that time.

"The hearty welcome generally given to the Latter-day Saints by the citizens of Nauvoo is remarkable. The mayor and other city officers, bankers, and business men, as well as many others, have assured the Elders both in words and actions that they have the utmost confidence in and respect for them and the people they represent, and have gone so far as to express a strong desire that our people should come back to Nauvoo and build it up again. Some of the Elders and Utah visitors at conference ran out of money, and the bankers here willingly cashed their personal checks, without any further identification than that they were Latter-day Saints.

"This spirit of confidence, when compared with that of a generation ago, shows plainly that Providence is preparing the way for the Gospel to spread rapidly, and is opening up a mighty field for labor. And I am delighted to report that the men and women devoted to the cause of spreading the Gospel in the Northern States mission are full to overflowing of the spirit of their work. Never in my life have I seen such a band of enthusiastic and energetic workers as assembled here in conference on Saturday and Sunday last.

"The occasion was an exceptional one in many ways, and the place and surroundings added much to make the event one of the most pleasant in the lives of all present. Many said that they had experienced nothing in all their lives which had given them such exquisite happiness as this visit to Nauvoo.

on the occasion of the first conference in sixty years. Many had never before enjoyed such an outpouring of the Spirit of God and brotherly love as flowed so freely on this occasion.

"Many of the Elders walked hundreds of miles, preaching on the way where possible, in order to be here for this conference. The presence of Patriarch Lorin Farr of Ogden, who came down from Chicago with a few other Utah visitors, was very timely and added greatly to the interest in the city. Lorin Farr was twenty-six years old at the time that the Saints were driven from Nauvoo, and passed through all those trying times, but when he spoke to the people here it was truly grand to hear him say that those experiences had been pleasures, as God was trying and preparing His people for the future. He made quite an impression on many people by reason of his great age (eighty-six years), vigor of body, honest testimony, and exhibition of the tender memory of loved ones and a deep reverence for the great lives that await the resurrection day.

"Saturday evening services were public, and quite a number of Nauvoo people attended. The hymns and speeches were very appropriate to the occasion. We first sang, 'High on the Mountain Top,' and after prayer this beautiful one, 'There is Beauty all Around.'

"President Ellsworth of the Northern States mission made a convincing talk, calling attention to the fact that 'Mormonism' has gone on and on, building empires, accomplishing good in the earth, and bringing thousands of sincere, honest souls to the light of the Gospel and to a temporal salvation on this earth; and also given them an abiding faith in a glorious resurrection, while its traducers and persecutors have sunk into oblivion, and their puny efforts to destroy the work of God has come to naught.

"As the age-bent form of Lorin Farr, with his white locks and honest countenance rose up before the people, there was intense silence, and his testimony that our work is one of love and sacrifice was received with much respect. He has been in the Church seventy-four years. He said he did not believe in quarrels, and would not quarrel with any man, but would walk away and leave a quarrelsome person. When the people here became quarrelsome and abusive, the Latter-day Saints went away from them. Brother Farr's testimony of the divine mission of Joseph Smith was strong, and rang with a tone of one who knew. The addresses of the young Elders were also much appreciated, and were teeming with sincerity and telling arguments. It was a happy coincidence that a great many of the Elders attending the conference were sons of men who were driven out of Nauvoo sixty years ago.

"The first public meeting was closed with singing with much emphasis the hymn, 'We Thank Thee, O God, for a Prophet.'

"The second day of the conference being October 1, fast meeting was held. Through the courtesy of Mr. Bidamon, son of the second husband of Emma Smith who now owns the Nauvoo House, the Elders and visiting Saints assembled in this historic building Sunday morning. Nature sent a beautiful shower the night before, clearing the atmosphere and laying the dust, so that on Sunday morning all nature was in its most inspiring condition. The beautiful picture which the Saints saw as they gazed upon the sparkling and placid waters of the Mississippi, with the old Nauvoo House standing upon its

banks, still majestic and in a state of preservation simply marvelous, will never be effaced from their memories. The grandeur of nature was only typical of that spiritual feast which awaited them in the upper south-west room of the building in which the Prophet of the last days communed with his Father in Heaven. The testimonies and prayers at this fast meeting were so full of devotion and earnestness, and displayed the spirit of God in such abundance, that many were moved to tears of joy. The holy influence was of that peculiar character known only to those who have been trained by prayer and devotion to recognize it. Some spoke with much vigor, others in solemn, quiet tones, while some big, strong men could not give more than a few words of expression on account of the emotion produced by the occassion. All in all, this prayer and fast meeting was pronounced by all present as one of the most complete spiritual feasts they had ever enjoyed. Many inspiring hymns echoed through the rooms of the old mansion from the throats of these 'peculiar' people, such as 'Come, come, ye Saints,' 'O My Father,' 'The Spirit of God like a fire is burning,' 'How firm a foundation,' 'We thank Thee, O God, for a Prophet,' 'Come let us anew, our journey pursue'; and all arose and sang, 'Praise God from whom all blessings flow,' also 'Praise to the man who communed with Jehovah.' Testimonies of recent wonderful healings and other manifestations were numerous.

"At the close of this fast meeting all those present signed their name and address on a sheet, to be preserved as a matter of history of the first meeting of Saints in this place for sixty years.

"The afternoon public service in the town hall was well attended by the people of Nauvoo, where they heard some very able preaching, and many for the first time heard the Gospel of Jesus as taught by His authorized servants. There was a happy combination of simple, earnest testimony bearing, forceful arguments, and pleasing oratory. There are many very fine speakers among the Elders of this mission. A quartet of Elders sang, 'School thy feelings, O my brother.'

"President Ellsworth, during his remarks, made the following prophesy: 'You people will be abundantly blessed for your courtesy and kindness to the servants of God, and you may write this promise down. It will come.'

"The closing session of the conference, Sunday evening, was attended by about four hundred people, the hall being crowded to its fullest capacity. The whole congregation arose and the hymn 'Praise to the man who communed with Jehovah' was sung with much vigor, producing a thrill of joy, enthusiasm, and inexpressible happiness to the Elders and Saints as they realized that they were actually singing this hymn to the inhabitants of the city from which he was taken and murdered, and also that it was the largest audience they had been able to get together anywhere in this part of the country. To, in a measure, partake of the spirit of the occasion, the reader should read or sing this whole hymn as he reads this. All the hymns sung during this conference seemed to have been made for the occasion, and were selected on the spur of the moment.

"This is now a strong Catholic town, there being two Catholic schools and a convent and church. Fully one-third of the population of the city are of the Catholic faith. The Elders' sermons on the apostasy and restoration

were therefore doubly appropriate. Nauvoo was likened to Jerusalem, and the prophecy of old that not one stone of the temple would be left standing upon another, was literally fulfilled in the case of Nauvoo as well as Jerusalem

"President Ellsworth's closing address was a very timely and able one, dealing with the divine institution of holy marriage, necessity for purity in that relation, and fulfilling of the first injunction to man to 'multiply and replenish the earth.' The grandeur of marriage for eternity as taught by the Latter-day Saints was ably presented, and the audience listened in breathless silence to his condemnation of sexual crimes and comparisons of eternal marriage to the 'until death doth you part' kind. Baptism for the dead and many other lofty principles and ambitions of the Latter-day Saints were concisely touched upon, and many left the hall expressing themselves much interested and surprised at the depth of 'Mormon' theology.

"On Monday morning a company of fifteen visiting Saints and Elders drove to Carthage, a distance of twenty-three miles. Carthage is a very pretty and neat town. Neatly painted homes, paved streets and walks, and beautiful lawns greet the eye in every direction.

"The old court house, built in 1837, to which the Prophet was taken just before his martyrdom, is standing just as it was in those momentous days. The selfsame stones which formed the floor then, are still there, worn into grooves and ridges by the traffic of nearly a century. The walls are still plastered with old notices and documents, and apparently the signs of 'county court,' 'sheriff's offices,' etc. Over the doors are the selfsame boards that greeted the eye of the Prophet of God sixty-two years ago, as he marched to the dictum of as diabolical men as this world ever saw. Heavy clusters of stale, filthy cobwebs formed the drapings of the building, extremely typical of the kind of justice that this 'hall of justice' meted out in times past, and it is also symbolical of the musty ideas and prejudices of many still living. This building, with badly cracked walls, is still the court house of Hancock county. The visiting 'Mormons' had the pleasure of meeting and shaking hands with old Judge Edmonds, who was here when the Prophet Joseph was murdered.

"Old Carthage jail, where Joseph and Hyrum sealed their testimony with their blood, was visited and a photograph of the company taken. An admission fee of fifteen cents each permits visitors to see the room in which the tragedy took place.

Returning to Nauvoo to-day the writer was delighted to find, as a pleasing climax to the conference, that the baptism of the family occupying the Old Mansion House had been arranged. These people, who have lived in Nauvoo but one year, have entertained the Elders for several months, whenever any have been here, and their home was headquarters for President Ellsworth while here at conference. Monday morning the Elders were informed that they were ready for baptism, and when the time for the ceremony arrived there were over one hundred persons present at the river to witness the ceremony. The parents and eldest daughter were baptized. The assembly was very orderly and respectful, and for the most part followed to the home, a block away, filling the large parlor, where the new members were confirmed in solemn ceremony.

"The newspapers of Nauvoo, Quincy, and other towns hereabout gave very favorable reports of the visit of the Latter-day Saints.

"In talking with leading citizens here, they all took pains to remind us that they are anxious for us to return and build up the city again.

"The writer knows of many earnest investigators of the religion of Jesus as a result of this conference, and some Elders will make headquarters here. There are, of course, still many with deep-seated prejudices, as was evinced when a lady endeavored to prevent the writer from taking the photograph of the home of Elder Lorin Farr, ordering us off the place and otherwise exhibiting a contemptible spirit.

"The visit to this historic place was pronounced by both Elders and others as one of the keenest pleasures in their lives, and the Elders returning to their fields of labor seemed to go with an extraordinary feeling of joy and confidence.

"To illustrate the decadence of the town of Nauvoo I will give as an illustration the rental price of the Old Mansion House. This property is owned by Alexander Smith, son of the Prophet, and contains now eight rooms and five closets, and one acre of land, and rents for $42.50 per year. All other property in the neighborhood is in that proportion.

"Nauvoo is just missed by the railroads on all sides, and all merchandise and traffic is by boat across the Mississippi river. The great railways of the country run just close enough to Nauvoo to make it an aggravation to its citizens. Many times schemes to run railroads into the town have been thought complete, but so far have never materialized. Carthage, twenty-three miles distant, has three of the big railways.

DON'T IDLY DREAM, BUT DO!

Don't idly dream! Great deeds await your doing,
Deeds that will live, and you in them may live.
Ennoble your thoughts, each day your strength renewing,
Be you but true, that strength your faith shall give.
Life striving round you bids you, then, awaken;
Look, where the future gladly stands in view.
In God press onward! Be your trust ne'er shaken!
Don't idly dream, but do!

GEORGE BIRD

CONTENTS:

First Fruits at Athens 705
Some Causes of the Multiplicity of Sects 709
The Norwich Conference 710
Editorials:
The Outlook 712
Help the Work Along 713
Editorial Notes 714
Releases 714
Departures 714
From the Mission Field 714
Conference at Nauvoo 715
Poetry: Don't Idly Dream, but Do! ... 720

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